

Solemn Evensong

In larger cities there is usually at least one parish, if not more, with the custom of singing Evening Prayer solemnly on Sunday evening, if not weekly, at least on a monthly or seasonal basis. It is to be hoped that other parishes will adopt this custom, so that in every city there is at least one parish which offers Evensong regularly.

*This chapter on Solemn Evensong is in three sections. The first section gives an outline of the Office of Evening Prayer, with additional suggestions. The second section gives antiphons on the canticle *Magnificat*, according to season. The third section gives seasonal anthems, office hymns, or other texts.*

Section One: an Outline of Evensong

Entrance

Instrumental music may be played during the entrance of the ministers, or a hymn may be sung, provided that it is not a paraphrase of the canticle $\Phi\omega\varsigma\ \iota\lambda\alpha\rho\acute{o}\nu$.

Opening Sentence

From the Prayer Book, said, not sung. The Confession of Sin is normally omitted if the Holy Eucharist has been the principal service of the day.

Invitatory

*The words "O God, make speed to save us" ("O $\acute{\upsilon}$ Dios, *dignate libranos*") are the first words sung.*

Canticle

$\Phi\omega\varsigma\ \iota\lambda\alpha\rho\acute{o}\nu$

Psalter

As appointed in lectionary.

First Lesson

As appointed in lectionary.

[Antiphon] or [Office Hymn]

A proper antiphon (see part two), or an office hymn (see part three), may precede the Magnificat.

Canticle

Magnificat

The altar, the ministers, and the congregation may be censed during this canticle.

Second Lesson

As appointed in lectionary.

Canticle

Nunc dimittis

Apostles' Creed

Sung in a monotone

Our Father

Sung in a monotone

Suffrages [A] or [B]

Collect of the Day

Collect for Sundays

Collect for Mission

Anthem

Any appropriate musical selection, at the discretion of the clergy and music director.

Concluding Prayers & Grace

One or two other prayers may be added, said, not sung, from the remainder of the Office in the Prayer Book, or from some other source, followed by the concluding versicles and responses as given.

Following Evensong, there may also be a sermon or address, and Benediction of the Blessed Sacrament may follow.

Section Two: Antiphons on Magnificat

The following antiphons, if used, are sung before the canticle and repeated after the Gloria Patri.

Part 1. English

Advent (through 15 or 16 December)

Rite I			Rite II		
Antiphon	<i>Parate viam</i>	<i>Cf. Isaiah 40:3,5</i>	Antiphon	<i>Parate viam</i>	<i>Cf. Isaiah 40:3,5</i>
	Prepare ye the way of the Lord, make straight in the desert a highway; and all flesh shall see the glory of our God.			Prepare the way of the Lord, make straight in the desert a highway, and all flesh shall see the glory of our God.	
	<i>A Monastic Breviary (1976) Second Sunday of Advent: Year C (on New Testament Canticles)</i>			<i>A Monastic Breviary (1976) Second Sunday of Advent: Year C (on New Testament Canticles)</i>	

Advent (16 or 17 December and after)

A Great O (see 1008)

Christmas

Rite I			Rite II		
Antiphon	<i>Hodie Christus</i>	<i>Anonymous</i>	Antiphon	<i>Hodie Christus</i>	<i>Anonymous</i>
	To-day the Christ is born; to-day hath a Saviour appeared; to-day on earth angels are singing, archangels rejoicing; to-day the righteous exult and say, "Glory to God in the highest, alleluia."			Today the Christ is born; today the Savior has appeared; today on earth angels are singing, archangels rejoicing; today the righteous exult and say, "Glory to God in the highest, alleluia."	
	<i>Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Sollesmenibus monachis restitutum (1946): In Nativitate Domini: Ad II Vesperas (on Canticle Magnificat)</i>			<i>Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Sollesmenibus monachis restitutum (1946): In Nativitate Domini: Ad II Vesperas (on Canticle Magnificat)</i>	

Epiphany (through the following Sunday)

Rite I			Rite II		
Antiphon	<i>Hodie caelesti</i>	<i>Anonymous</i>	Antiphon	<i>Hodie caelesti</i>	<i>Anonymous</i>

To-day the Church is joined to her heavenly Bridegroom; because in Jordan Christ hath washed away her offences; the wise men with their offerings hasten to the royal marriage, and the guests are regaled with water made wine, alleluia.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): In Epiphania Domini: Ad Laudes (on Canticle Benedictus Dominus)

This day the Church is joined to her heavenly Spouse, for Christ has cleansed away her crimes in the Jordan; with gifts the Magi hasten to the royal nuptials, and the guests are gladdened with the wine made from water, alleluia.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): In Epiphania Domini: Ad Laudes (on Canticle Benedictus Dominus)

Lent

Rite I

Antiphon

Ecce nunc

Cf. 2 Corinthians 6:2,4-6

Behold, now is the accepted time; behold, now is the day of salvation; in all things approving ourselves as ministers of God, in much patience, in fasting, in watchings, by love unfeigned.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): Dominica Prima in Quadragesima: Ad Vesperas (on Canticle Magnificat)

Rite II

Antiphon

Ecce nunc

Cf. 2 Corinthians 6:2,4-6

Behold, now is the acceptable time; behold, now is the day of salvation; as servants of God, we commend ourselves in every way: through great endurance, in fasting, in watching, by genuine love.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): Dominica Prima in Quadragesima: Ad Vesperas (on Canticle Magnificat)

Palm Sunday

Rite I

Antiphon

*Jesus ut
appropinqua-
vit*

Luke 19:41,42

And when Jesus drew near, he beheld Jerusalem, and wept over it, saying, "If thou hadst known, even thou, in this thy day the things which belong unto thy peace."

A Monastic Breviary (1976) The Sunday of the Passion: At Vespers (on Canticle Magnificat)

Rite II

Antiphon

*Jesus ut
appropinqua-
vit*

Luke 19:41,42

When Jesus drew near and saw Jerusalem, he wept over it, saying, "Would that even today you knew the things that make for peace!"

A Monastic Breviary (1976) The Sunday of the Passion: At Vespers (on Canticle Magnificat)

Eastertide (until Ascension Day)

Rite I

Rite II

Antiphon *Deus qui
suscitavit* *Romans 8:11*

God who raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, alleluia.

A Monastic Breviary (1976) Ordinary of Eastertide: At Vespers: Mondays and Thursdays (on Canticle Magnificat)

Antiphon *Deus qui
suscitavit* *Romans 8:11*

God who raised Jesus from the dead will give life to your mortal bodies through his Spirit which dwells in you, alleluia.

A Monastic Breviary (1976) Ordinary of Eastertide: At Vespers: Mondays and Thursdays (on Canticle Magnificat)

Ascension Day until the Day of Pentecost

Rite I

Antiphon *O Rex gloriae* *Anonymous*

O King of glory, thou Lord of Sabaoth, who triumphing to-day hast ascended above all heavens: leave us not comfortless, but send on us the promise of the Father, even the Spirit of truth, alleluia.

The Liber Usualis (1962), Ascension Day: At II Vespers (on Canticle Magnificat)

Rite II

Antiphon *O Rex gloriae* *Anonymous*

O King of glory and Lord of Sabaoth, today in triumph you ascended above all heavens: leave us not orphans, but send to us the promise of the Father, even the Spirit of truth, alleluia.

The Liber Usualis (1962), Ascension Day: At II Vespers (on Canticle Magnificat)

The Day of Pentecost

Rite I

Antiphon *Hodie
completi* *Anonymous*

To-day are fulfilled the days of Pentecost, alleluia; to-day the Holy Spirit appeared in fire to the disciples, and bestowed upon them his manifold graces, sending them into all the world to preach the Gospel, and to testify "He that believeth and is baptized shall be saved, alleluia."

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solisemenibus monachis restitutum (1946): In Festo Pentecostes: In II Vesperis (on Canticle Magnificat)

Rite II

Antiphon *Hodie
completi* *Anonymous*

Today are fulfilled the days of Pentecost, alleluia. Today the Holy Spirit appeared in fire to the disciples, and bestowed on them manifold graces, sending them into all the world to preach the Gospel and to testify: "Those who believe and are baptized shall be saved, alleluia."

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solisemenibus monachis restitutum (1946): In Festo Pentecostes: In II Vesperis (on Canticle Magnificat)

Trinity Sunday

Rite I

Rite II

Antiphon*Te Deum**Anonymous*

Thee, O God, the Father unbegotten; thee, O only-begotten Son; thee, O Holy Spirit, the Paraclete: holy and undivided Trinity: with our whole heart and mouth we confess thee, we praise thee and bless thee: to thee be glory for ever and ever.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): In Festo Sanctissimi Trinitatis: In II Vesperis (on Canticle Magnificat)

Antiphon*Te Deum**Anonymous*

With our whole heart and tongue we acclaim you, we praise you and bless you, God, the Father unbegotten, and you, only-begotten Son, and you, the Holy Spirit, the Paraclete: holy and undivided Trinity; to you be glory for ever and ever.

Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): In Festo Sanctissimi Trinitatis: In II Vesperis (on Canticle Magnificat)

Feasts of the Incarnation**Rite I****Antiphon***Sancta et
immaculata**Anonymous*

Holy and immaculate virginity, we are too ignorant to express the praises of that which even the heavens cannot understand: Thou didst confer thy Son upon thy people; thou didst conceive him that did create thee, and yet for ever remainest a Virgin.

From an anthem by Giovanni Gabrieli, 1555-1612

Rite II**Antiphon***Sancta et
immaculata**Anonymous*

Holy and spotless Virgin, we are unworthy to praise what even heaven cannot grasp: You gave your Son to your people, but in conceiving your Creator, you remain for ever a Virgin.

From an anthem by Giovanni Gabrieli, 1555-1612

All Saints' Day (and other major saints' days)**Rite I****Antiphon***Angeli
Archangeli**Anonymous*

O ye Angels and Archangels, O ye Thrones and Dominions, Principalities and Powers, Virtues of the heavens, Cherubim and Seraphim; O ye Patriarchs and Prophets, O ye holy Doctors of the law, O all ye Apostles, ye Martyrs of Christ, ye holy Confessors, ye Virgins of the Lord, ye holy Hermits, and all Saints: offer us your intercession.

Rite II**Antiphon***Angeli
Archangeli**Anonymous*

Angels, Archangels, Thrones and Dominations, Principalities and Powers, Virtues of heaven, Cherubim and Seraphim; Patriarchs and Prophets, holy Doctors of the law, Apostles, all you Martyrs of Christ, holy Confessors, Virgins of the Lord, Anchorites and all Saints, intercede for us.

Major saints' days in the Easter Season

	Rite I		Rite II	
Antiphon	<i>Christo confixus</i>	<i>Galatians 2:20</i>	Antiphon	<i>Christo confixus</i> <i>Galatians 2:20</i>
	I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, alleluia.			I have been crucified with Christ; it is no longer I who live, but Christ who lives in me, alleluia.
	<i>A Monastic Breviary (1976) Common of Monastics: At Vespers (on Canticle Magnificat)</i>			<i>A Monastic Breviary (1976) Common of Monastics: At Vespers (on Canticle Magnificat)</i>

Transfiguration (and the Last Sunday after the Epiphany)

	Rite I		Rite II	
Antiphon	<i>Christus Jesus</i>	<i>Cf. Hebrews 1:3; 2 Peter 1:18</i>	Antiphon	<i>Christus Jesus</i> <i>Cf. Hebrews 1:3; 2 Peter 1:18</i>
	Christ Jesus, the brightness of the Father, and the express image of his person, who upholdeth all things by the word of his power, while he was by himself purging away our sins, vouchsafed on this day to shew himself in glory upon an high mountain.			Christ Jesus reflects the glory of the Father and bears the very stamp of his nature, upholding the universe by his word of power. Before he had made purification for sins, he was pleased on this day to appear in glory on a high mountain.
	<i>Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): Transfiguratio Domini Nostri Jesu Christi: In I Vesperis (on Canticle Magnificat)</i>			<i>Antiphoname monasticum pro diurnis horis iuxta vota RR. DD. Abbatum Congregationum Confœderatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): Transfiguratio Domini Nostri Jesu Christi: In I Vesperis (on Canticle Magnificat)</i>

Holy Cross Day

	Rite I		Rite II	
Antiphon	<i>Proposito sibi</i>	<i>Hebrews 12:2</i>	Antiphon	<i>Proposito sibi</i> <i>Hebrews 12:2</i>
	For the joy that was set before him, Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God.			Jesus, for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.
	<i>A Monastic Breviary (1976) Holy Cross Day: At II Vespers (on Canticle Magnificat)</i>			<i>A Monastic Breviary (1976) Holy Cross Day: At II Vespers (on Canticle Magnificat)</i>

Parte 2. Español

Adviento (hasta el 15 o 16 de diciembre)

Antífona

Parate viam

Cf. Isaías 40:3,5

Abrid camino al Señor, en el desierto enderezad la calzada; a una verá toda carne la gloria de nuestro Dios.

A Monastic Breviary (1976) Second Sunday of Advent: Year C (sobre los Cánticos del Nuevo Testamento)

Adviento (16 o 17 de diciembre y después)

Una Gran O (véase 1008)

Navidad

Antífona

Hodie Christus

Anónimo

Hoy nace el Cristo; hoy aparece el Salvador; hoy sobre la tierra cantan los ángeles, se regocijan los arcángeles; hoy los justos exultan y dicen, "Gloria a Dios en las alturas, aleluya."

Antiphoname monasticum pro diurnis floribus juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solismentibus monachis restitutum (1946): In Nativitate Domini: Ad II Vesperas (sobre el Cántico Magnificat)

Epifanía (hasta el domingo siguiente inclusivo)

Antífona

Hodie caelesti

Anónimo

Hoy se une la Iglesia a su Esposo celestial, porque en el Jordán Cristo ha borrado sus rebeliones; con regalos los Magos se apresuran a las bodas reales, y los huéspedes se regocijan con agua hecha vino, aleluya.

Antiphoname monasticum pro diurnis floribus juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solismentibus monachis restitutum (1946): In Epiphania Domini: Ad Laudes (sobre el Cántico Benedictus Dominus)

Cuaresma

Antífona

Ecce nunc

Cf. 2 Corintios 6:2,4-6

Este es el tiempo propicio, éste es el día de la salud; en todos nos acreditemos como ministros de Dios, en mucha paciencia, en ayunos, en desvelos, en caridad sincera.

Antiphoname monasticum pro diurnis floribus juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solismentibus monachis restitutum (1946): Dominica Prima in Quadragesima: Ad Vesperas (sobre el Cántico Magnificat)

Domingo de Ramos

Antífona

Jesus ut appropinquavit

Lucas 19:41,42

Así que estuvo Jesús cerca, al ver Jerusalén, lloró sobre ella, diciendo: "¡Si al menos en este día conocieras lo que hace la paz tuya!"

Tiempo de Pascua hasta el Día de la Ascensión exclusivo

Antífona

Deus qui suscitavit

Romanos 8:11

Dios que resucitó a Jesucristo de entre los muertos dará también vida a vuestros cuerpos mortales por virtud de su Espíritu, que habita en vosotros, aleluya.

A Monastic Breviary (1976) Ordinary of Eastertide: At Vespers: Mondays and Thursdays (sobre el Cántico Magnificat)

El Día de la Ascensión hasta el Día de Pentecostés exclusivo

Antífona

O Rex gloriæ

Anónimo

Oh Rey de gloria y Señor de los Ejércitos, que asciendes hoy en triunfo sobre todos los cielos: no nos dejes desamparados; mas envíanos la promesa del Padre, el mismo Espíritu de verdad, aleluya.

The Liber Usualis (1962), Ascension Day: At II Vespers (on Canticle Magnificat) (sobre el Cántico Magnificat)

El Día de Pentecostés solamente

Antífona

Hodie completi

Anónimo

Hoy se cumplen los días del Pentecostés, aleluya; hoy apareció el Espíritu Santo el llamas del incendio a los discípulos, y les otorgó multiformes dones de su gracia, enviándolos hasta todo el mundo a predicar el Evangelio y a testificar que los que creen y son bautizados serán salvos, aleluya.

Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Consideratum Ordinis Sancti Benedicti a Solésmenibus monachis restitutum (1946): In Festo Pentecostes: In II Vesperis (sobre el Cántico Magnificat)

Domingo de Trinidad

Antífona

Te Deum

Anónimo

Con todo corazón, con toda lengua, te aclamamos y te bendecimos, Dios, Padre no engendrado, Hijo, unigénito, y el Espíritu Santo, el Consolador: santa e indivisa Trinidad, a ti sea gloria eternamente.

Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Consideratum Ordinis Sancti Benedicti a Solésmenibus monachis restitutum (1946): In Festo Sanctissimi Trinitatis: In II Vesperis (sobre el Cántico Magnificat)

Fiestas de la Encarnación

Antífona

Sancta et immaculata

Anónimo

Santa Virgen inmaculada, no nos es digno alabar lo que ni siquiera el cielo mismo no puede comprender: Tú presentaste tu Hijo a tu pueblo, pero al concebir tu Creador, permaneces Virgen para siempre.

Fiesta de Todos Santos (y otros santos mayores)

Antífona

Angeli Archangeli

Anónimo

Angeles, Arcángeles, Tronos y Dominios, Principados y Potestades, Virtudes, Querubines y Serafines; Patriarcas y Profetas, santos Doctores de la ley, Apóstoles todos, Mártires de Cristo, santos Confesores, Vírgenes del Señor, Eremitas y todos Santos, intercedan por nosotros.

The Liber Usualis (1962), Feast of All Saints: At First Vespers (sobre el Cántico Magnificat)

Santos mayores en Tiempo de Pascua

Antífona

Christo confixus

Gálatas 2:20

Estoy crucificado con Cristo, ya no vivo yo, es Cristo quien vive en mí, aleluya.

A Monastic Breviary (1976) Common of Monastics: At Vespers (sobre el Cántico Magnificat)

La Transfiguración (y el Último Domingo después de Epifanía)

Antífona

Christus Jesus

Cf. Hebreos 1:3; 2 Pedro 1:18

Cristo Jesús, siendo la irradiación de la gloria del Padre y la imprenta de su substancia y el que con su poderosa palabra sustenta todas las cosas. Antes de hacer la purificación de los pecados, se dignó en este día de aparecer en gloria en un monte alto.

Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solésmenibus monachis restitutum (1946): Transfiguratio Domini Nostri Jesu Christi: In I Vesperis (sobre el Cántico Magnificat)

Día de la Santa Cruz

Antífona

Proposito sibi

Hebreos 12:2

Jesús, en vez del gozo que se le ofrecía, soportó la cruz, sin hacer caso de la ignominia, y está sentado a la diestra del trono de Dios.

A Monastic Breviary (1976) Holy Cross Day: At II Vespers (sobre el Cántico Magnificat)

Section Three: Seasonal Anthems and Office Hymns

Part 1. English

Advent

Anthem

Rorate cæli

Isaiah 45:8; Anonymous

Refrain. Drop down, ye heavens, from above, and let the skies pour down righteousness.

V. Be not wroth very sore, O Lord, neither remember iniquity for ever; thy holy cities are a wilderness, Sion is a wilderness, Jerusalem a desolation; our holy and our beautiful house, where our fathers praised thee.

Refrain.

V. We have sinned, and are as an unclean thing, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away; thou hast hid thy face from us, and hast consumed us because of our iniquities.

Refrain.

V. Ye are my witnesses, saith the Lord, and my servant, whom I have chosen; that ye may know me and believe me; I, even I, am the Lord, and beside me there is no Saviour; and there is none that can deliver out of my hand.

Refrain.

V. Comfort ye, comfort ye my people, my salvation shall not tarry; I have blotted out as a thick cloud thy transgressions; fear not, for I will save thee, for I am the Lord thy God, the Holy One of Israel, thy Redeemer.

Refrain.

The Liber Usualis (1962), Chants at Benediction of the Blessed Sacrament: Advent

Lent

Office Hymn

Attende Domine

Anonymous

Refrain. Hear us, O Lord, have mercy upon us, for we have sinned against thee.

V. To thee, Redeemer, on thy throne of glory, lift we our weeping eyes in holy pleadings; listen, O Jesu, to our supplication.

Refrain.

V. O thou chief Corner-stone, Right Hand of the Father, Way of salvation, Gate of life celestial, cleanse thou our sinful souls from all defilement.

Refrain.

V. God, we implore thee, in thy glory seated, bow down and hearken to thy weeping children, pity and pardon all our grievous trespasses.

Refrain.

V. Sins oft committed now we lay before thee, with true contrition, now no more we veil them; grant us, Redeemer, loving absolution.

Refrain.

V. Innocent, captive, taken unresisting, falsely accused, and for us sinners sentenced; save us, we pray thee, Jesu our Redeemer.

Refrain.

The Liber Usualis (1962), Chants at Benediction of the Blessed Sacrament: In Lent

Palm Sunday and Holy Cross Day

Office Hymn

Vexilla Regis

*Venantius Honorius Fortunatus, ca. 540-ca.
600*

The royal banners forward go,
the cross shines forth in mystic glow
where he through whom our flesh was made,
in that same flesh our ransom paid.

Fulfilled is all that David told
in true prophetic song of old;
how God the nations' King should be,
for God is reigning from the tree.

O tree of beauty, tree most fair,
ordained those holy limbs to bear
gone is thy shame, each crimsoned bough
proclaims the King of glory now.

Blest tree, whose chosen branches bore
the wealth that did the world restore,
the price which none but he could pay
to spoil the spoiler of his prey.

Stanza 5 is sung kneeling.

O cross, our one reliance, hail!
Still may thy power with us avail
to save us sinners from our sin,
God's righteousness for all to win.

To thee, eternal Three in One,
let homage meet by all be done;
as by the cross thou dost restore
so rule and guide us evermore.

The Liber Usualis (1962), First Sunday of the Passion: At Vespers

The Day of Pentecost

Office Hymn

Veni Creator

*Rabanus Maurus, Archbishop of Mainz,
784?-856*

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire.
Thou the anointing Spirit art,
who dost thy seven-fold gifts impart.
Thy blessed unction from above
is comfort, life, and fire of love.
Enable with perpetual light
the dullness of our blinded sight.
Anoint and cheer our soiled face
with the abundance of thy grace.
Keep far our foes, give peace at home:
where thou art guide, no ill can come.
Teach us to know the Father, Son,
and thee, of both, to be but one,
that through the ages all along,
this may be our endless song:
praise to thy eternal merit,
Father, Son, and Holy Spirit.

The Liber Usualis (1962), Whit Sunday: At Second Vespers

Anthem

Trinity Sunday

Quicumque vult

This text, known as the Athanasian Creed, dates from the fifth or sixth century. Its authorship is unknown, except that it is certainly not by Athanasius. In the Roman Catholic Church it has been used by some monastic communities on Trinity Sunday at Prime. In the Church of England, it is required in place of the Apostles' Creed at Morning Prayer on Christmas Day, the Epiphany, Easter Day, Ascension Day, Pentecost, Trinity Sunday, and on the feasts of Apostles and of the Nativity of St. John the Baptist. It is not known to what extent this requirement is followed. The American Prayer Book did not contain the Athanasian Creed until the edition of 1979, and there it is found in an appendix with other historical documents, with no requirement for its use.

Whoever will be saved, before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

Also they are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be both God and Lord,

So we are forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God,
is God and Man.

God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance
of his Mother, born in the world;

Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his
Manhood.

Who although he be God and Man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;

One altogether; not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from
whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give account for their
own works.

And they that have done good shall go into life everlasting; and they that have done evil into
everlasting fire.

This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a
Solesmenibus monachis restitutum (1946): In Festo Sanctissimæ Trinitatis: Ad Primam*

Feasts of the Incarnation

Office Hymn

Ave maris Stella

Anonymous, 9th century

The first stanza is sung kneeling

Star of ocean fairest,
Mother, God who barest,
Virgin thou immortal,
Heaven's blissful portal.

Ave thou receivest,
Gabriel's word believest;
Change to peace and gladness
Eva's name of sadness.

Loose the bonds of terror,
Lighten blinded error,
All our ills repressing,
Pray for every blessing.

Mother's care displaying,
Offer him thy praying,
Who, when born our brother,
Chose thee for his Mother.

Virgin all excelling,
Gentle past our telling,
Pardoned sinners render
Gentle, chaste, and tender.

In pure paths direct us,
On our way protect us,
Till, on Jesus gazing,
We shall join thy praising.

Father, Son, eternal,
Holy Ghost supernal,
With one praise we bless thee,
Three in One confess thee.

The Liber Usualis (1962), Feasts of the Blessed Virgin Mary through the year: At First Vespers

All Saints' Day (and other major saints' days)

Anthem

Μνήσθητι ἡμῶν

Cf. Luke 23:42; Matthew 5:3-12

Refrain. Remember thy servants, Lord, when cometh thy glorious reign.

V. Blessed are the poor in spirit; for the heavenly kingdom is theirs.

V. Blessed are they that do mourn; for the Lord shall wipe away their tears.

Refrain.

V. Blessed in him are the meek; for their heritage shall be the earth.

V. Blessed are they that seek righteousness; for in that great day their thirst shall be quenched.

Refrain.

V. Blessed are they that show mercy; for God shall be merciful unto them.

V. Blessed are the pure in heart; for in that day they shall see their God.

Refrain.

V. Blessed are they that make peace; for they shall be called children of God.

V. Blessed those who suffer for him; the righteous own the kingdom of God.

Refrain.

V. Blessed ye whom men revile; this world shall persecute you for me.

V. Rejoice, be ye glad in God; for in heaven great is your reward.

Refrain.

Τριώδιον : κατανυκτικόν, περιεχόν άπασαν τήν άνήκουαν αύτω άκολουθίαν τής άγιας και μεγάλης τεσσαρακοστής (1879): Εις τας Ωρς, τη Β' της Α' Εβδομαδος; *English text, Hymns III (1979)*

Transfiguration (and the Last Sunday after the Epiphany)

Office Hymn

Quicumque Christum

All ye who seek for Jesus, raise
your eyes above, and upward gaze:
there may ye see the wondrous sign
of never-ending glory shine.

Behold him in celestial rays
who never knoweth end of days;
exalted, infinite, sublime,
older than heavēn or hell or time.

This is the Gentiles' King and Lord,
the prince by Judah's race adored,
promised to Abraham of yore
and to his seed for evermore.

To him the prophets testify,
and that same witness from on high
the Father seals by his decree:
Hear and believe my Son, says he.

All glory, Lord, to thee we pay,
transfigured on the mount today;
all glory, as is ever meet,
to Father and to Paraclete.

The Liber Usualis (1962), Transfiguration: At Second Vespers (on Canticle Magnificat)

Parte 2. Español

Adviento

Canción

Rorate cæli

Isaías 45:8; Anónimo

Estríbillo. ¡Cielos, destilad rocío de lo alto! ¡Lluevan las nubes la justicia!

V. No te enojés sobremanera, oh Señor, ni te acuerdas de las iniquidades para siempre; tus ciudades santas son un desierto, Sión un desierto, Jerusalén una desolación; nuestra casa santa y bella, donde te alabaron nuestros padres.

Estríbillo.

V. Hemos pecado y somos inmundos, y todos perecemos como las hojas; y nuestras maldades se nos llevaron; tu has escondido tu rostro de nosotros, y nos has consumido por razón de nuestras iniquidades.

Estríbillo.

V. Vosotros sois mis testigos, dice el Señor, y mis siervos a quien he elegido para que me conozcáis y me creáis; yo mismo soy el Señor, y más de mí no hay ningún Salvador; tampoco hay quien entregue de mi mano.

Estríbillo.

V. Consolad, consolad mi pueblo, mi salvación no tardará; he borrado tus iniquidades como una nube oscura; no tengas miedo, porque yo te salvaré, porque soy el Señor tu Dios, el Santo de Israel, tu Redentor.

Estríbillo.

The Liber Usualis (1962), Chants at Benediction of the Blessed Sacrament: Advent

Cuaresma

Himno del Oficio

Attende Domine

Anónimo

Estríbillo. Escúchanos, Señor, ten clemencia, porque pecamos todos contra ti.

V. A ti supremo Redentor del mundo, con lágrimas, los ojos dirigimos; escucha, ¡oh Cristo! estas nuestras preces.

Estríbillo.

V. Diestra del Padre, Piedra y Fundamento, Senda de vida, Puerta de los cielos, limpia las manchas de nuestros pecados.

Estríbillo.

V. A Dios rogamos, por su gloria y trono, nuestros gemidos oiga y nuestro llanto, y que indulgente nuestras culpas borre.

Estríbillo.

V. Nuestras delitos, ante ti ponemos, contrita el alma, nada ya te oculta, absuélvanos ¡oh Redentor! tu gracia.

Estríbillo.

V. Siendo inocente, arrestado fuiste, testigos falso logran tu condena, guarda ¡oh Cristo! los que redimiste.

Estríbillo.

The Liber Usualis (1962), Chants at Benediction of the Blessed Sacrament: In Lent

Domingo de Ramos y Día de la Santa Cruz

Himno del Oficio

Vexilla Regis

Venantius Honorius Fortunatus, ca. 540-ca. 600

La bandera del Rey aparece,
el misterio de la cruz resplandece
donde el Señor que vida nos dió
por amor de nosotros se murió.

Como profeta David el Rey ya dijo
desde tiempo antiguo a toda nación,
en verdad hoy vemos todos cumplido,
y del árbol reinará nuestro Dios.

Árbol tan rara, de tanta belleza,
árbol de púrpura sangre real,
elegida de género digno y noble,
una carga sagrada para soportar.

Tus ramos dichosos merecen llevar
el Rescate de todo el pueblo de Dios.
Ningún otro el precio podía pagar,
y el infierno de su presa Jesús despojó.

La quinta estrofa se canta de rodillas.

Salve, oh Cruz, confianza y esperanza,
fuente de alegría para un mundo perdido:
da gracia a los buenos para perseverar,
y a los culpables sus pecados lavar.

Oh santa Trinidad, te alabamos todos
de corazón y alma de una voz,
salvados por la cruz del Señor Jesús;
danos el premio de victoria también.

The Liber Usualis (1962), First Sunday of the Passion: At Vespers, tr. editor

Día de Pentecostés

Himno del Oficio

Veni Creator

*Rabanus Maurus, Archbishop of Mainz,
784?-856*

Ven, Santo Espíritu, Creador,
inflama el alma en santo amor.
Tú, que eres celestial unción
e impartes septiforme don.
Con tu bendita unción nos das
consuelo, vida, amor y paz.
Arde en perpetua claridad
que alumbre nuestra ceguedad.
Aviva y vierte en nuestro ser
tu gracia y celestial poder.
Ahuyenta al malo, y a nuestra hogar
resguarda en paz y bienestar.
El Padre, el Hijo y de los dos,
tú el procedente, al trino Dios;
Haz que podamos comprender
y un canto eterno así ofrecer:
Gloria al Padre, al Hijo honor,
y al Santo Espíritu loor.

The Liber Usualis (1962), Whit Sunday: At Second Vespers

Domingo de Trinidad

Canción

Quicumque vult

Este texto, comúnmente llamado el Credo de San Atanasio, tiene su origen del quinto o sexto siglo. Su fuente literaria es desconocida, sólo que por cierto no es de San Atanasio. Ha sido usado por algunas comunidades monacales el domingo del Trinidad el el oficio de Prima en la Iglesia católica romana. En la Iglesia de Inglaterra, se requiere en lugar del Credo de los Apóstoles a la Oración matutina en la Navidad, la Epifanía, el Día de Pascua, el Día de Ascensión, el Pentecostés, el Domingo del Trinidad, y en las fiestas de Apóstoles y del Nacimiento de San Juan Bautista. No se sabe hasta qué extento se cumple este requisito. El Libro de la Oración americano no contuvo el Credo de San Atanasio hasta la edición de 1979, y allí se encuentra en un apéndice con otros documentos históricos, sin el requisito para su uso.

Todo el que quiera salvarse, debe ante todo mantener la Fe Católica.

El que no guardare esa Fe íntegra y pura, sin duda perecerá eternamente.

Y la Fe Católica es ésta: que adoramos un solo Dios en Trinidad, y Trinidad en Unidad, sin confundir las Personas, ni dividir la Substancia.

Porque es una la Persona del Padre, otra la del Hijo y otra la del Espíritu Santo.

Mas la Divinidad del Padre, del Hijo y del Espíritu Santo es toda una, igual la Gloria, coeterna la Majestad.

Así como es el Padre, así el Hijo, así el Espíritu Santo.
Increado es el Padre, increado el Hijo, increado el Espíritu Santo.
Incomprensible es el Padre, incomprensible el Hijo, incomprensible el Espíritu Santo.
Eterno es el Padre, eterno el Hijo, eterno el Espíritu Santo.
Y sin embargo, no son tres eternos, sino un solo eterno.
Como también no son tres incomprensibles, ni tres increados, sino un solo increado y un solo incomprensible.
Asimismo, omnipotente es el Padre, omnipotente el Hijo, omnipotente el Espíritu Santo.
Y, sin embargo, no son tres omnipotentes, sino un solo omnipotente.
Asimismo, el Padre es Dios, el Hijo es Dios, el Espíritu Santo es Dios.
Y sin embargo, no son tres Dioses, sino un solo Dios.
Asimismo, Señor es el Padre, Señor el Hijo, Señor el Espíritu Santo.
Y sin embargo, no son tres Señores, sino un solo Señor.
Porque así como la verdad cristiana nos obliga a reconocer que cada una de las Personas de por sí es Dios y Señor,
Así la Religión Católica nos prohíbe decir que hay tres Dioses o tres Señores.
El Padre por nadie es hecho, ni creado, ni engendrado.
El Hijo es sólo del Padre, no hecho, ni creado, sino engendrado.
El Espíritu Santo es del Padre y del Hijo, no hecho, ni creado, ni engendrado, sino procedente.
Hay, pues, un Padre, no tres Padres; un Hijo, no tres Hijos; un Espíritu Santo, no tres Espíritus Santos.
Y en esta Trinidad nadie es primero ni postrero, nadie mayor ni menor.
Sino que todas las tres Personas son coeternas juntamente y coiguales.
De manera que en todo, como queda dicho, se ha de adorar la Unidad en Trinidad, y la Trinidad en Unidad.
Por tanto, el que quiera salvarse debe pensar así de la Trinidad.
Además, es necesario para la salvación eterna que también crea correctamente en la Encarnación de nuestro Señor Jesucristo.
Porque la Fe verdadera, que creemos y confesamos, es que nuestro Señor Jesucristo, Hijo de Dios, es Dios y Hombre.

Dios, de la Substancia del Padre, engendrado antes de todos los siglos; y Hombre, de la Substancia de su Madre, nacido en el mundo.

Perfecto Dios y perfecto Hombre, subsistente de alma racional y de carne humana.

Igual al Padre, según su Divinidad; inferior al Padre, según su Humanidad.

Quien, aunque sea Dios y Hombre, sin embargo, no es dos, sino un Cristo.

Uno, no por conversión de la Divinidad en carne, sino por la asunción de la Humanidad en Dios.

Uno totalmente, nor por confusión de Substancia, sino por unidad de Persona.

Pues como el alma racional y la carne es un solo hombre, así Dios y Hombre es un solo Cristo.

El que padeció por nuestra salvación, descendió a los infiernos, resucitó al tercer día de entre los muertos.

Subió a los cielos, está sentado a la diestra del Padre, Dios todopoderoso, de donde ha de venir a juzgar a vivos y muertos.

A cuya venida todos los hombres resucitarán con sus cuerpos y darán cuenta de sus propias obras.

Y los que hubieren obrado bien irán a la vida eterna; y los que hubieren obrado mal, al fuego eterno.

Esta es la Fe Católica, y quien no la crea fielmente no puede salvarse.

Gloria al Padre, y al Hijo, y al Espíritu Santo.

Como era en el principio, ahora y siempre, por los siglos de los siglos. Amén.

Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solesmenibus monachis restitutum (1946): In Festo Sanctissimæ Trinitatis: Ad Primam

Fiestas de la Encarnación

Himno del Oficio

Ave maris Stella

Anónimo, Siglo IX

La primera estrofa se canta de rodillas.

De la mar estrella,
de Dios Madre amada,
puerta de los cielos,
salve, Virgen santa.

Al oír del Ave
la dulce palabra,
cambia de Eva el nombre
en paz y esperanza.

Cadenas rompiendo,
ciegos iluminado,
males arrojando,
danos tu bendición.

Muestra que eres Madre,
preces él reciba,
que por amor nuestro
de ti ha nacido.

Virgen sin parejas,
mansa más que todas,
el perdón nos pides,
castidad nos ganas.

Nos presta vida pura,
viaje nos segura,
que Jesús viéramos,
y nos regocijaríamos.

Al Padre alabanza,
también al Hijo,
y al Espíritu Santo
igual y sempiterna.

The Liber Usualis (1962), Feasts of the Blessed Virgin Mary through the year: At First Vespers, tr. editor

Todos Santos (y otros santos mayores)

Canción

Μνήσθητι ἡμῶν

Cf. Lucas 23:42; Mateo 5:3-12

Estribillo. Acuérdate de tus siervos, oh Señor, cuando llegues a tu reino glorioso.

V. Bienaventurados los pobres de espíritu, porque de ellos es el reino de los cielos.

V. Bienaventurados los que lloran, porque ellos serán consolados.

Estribillo.

V. Bienaventurados los mansos, porque ellos poseerán la tierra.

V. Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán hartos.

Estribillo.

V. Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.

V. Bienaventurados los limpios de corazón, porque ellos verán a Dios.

Estribillo.

V. Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios.

V. Bienaventurados los que padecen persecución por la justicia, porque suyo es el reino de los cielos.

Estribillo.

V. Bienaventurados seréis cuando os insulten, y persigan con mentira por mí.
V. Alegraos y regocijaos en el Señor, porque grande será en los cielos vuestra recompensa.
Estróbillo.

Τριώδιον : κατανυκτικόν, περιεχόν άπασαν τήν άνήκουαν αύτω άκολουθίαν τής άγιας και μεγάλης τεσσαρακοστής (1879): Εις τας Ωρς, τη Β' της Α' Εβδομαδος, tr. editor

La Transfiguración (y el Último Domingo después de Epifanía)

Himno del Oficio

Quicumque Christum

Anónimo

Si a Cristo buscáis,
los ojos levantad,
porque allí en el cielo
su gloria hoy mirad.

Astro brillante que no tiene fin,
vista que no conocemos,
sublime y excelsa
en el cielo hoy vemos nosotros.

El Rey de todas las gentes,
el príncipe de los judíos,
al Padre nuestro Abrahán
que fue prometido de lo antiguo.

Los profetas dieron testimonio
y afirmaron con Dios el pacto;
hoy el Padre de él testifica
y nos manda oír y creer.

Gloria a ti, Jesucristo,
que a nosotros te revelas,
con Padre y Espíritu,
por los siglos de los siglos.

The Liber Usualis (1962), Transfiguration: At Second Vespers (sobre el Cántico Magnificat)